

Tape No. 968
New York Group IV
Friday, April 15, 1966

I know it is sometimes difficult to find something that is applicable to all of us. Very often in the meeting or in the question and answer session there are certain questions that belong to a person and they might have as an answer certain application also for others, but in general, unless there are general tasks or a general discussion, some theory, it is not specific enough.

What I want to say now applies to all of us without exception. I have thought about this many times, and every once in a while I have mentioned it. And perhaps sometimes you don't remember. Sometimes I have said when you work it has to become apparent in your behaviour, also in your appearance, and in particular in the way you are with each other. To some extent it depends on how much you value work. If that has a very high place in you...something that you consider like on a day of austerity in a very special kind of a light, and if you consider it as something that really should become your own, that you value because it is necessary... or you have to come to a conclusion that life without it is quite superficial and doesn't lead anywhere in particular and only to your ultimate death. Well that something could take place in one's life that really gives you an assurance, at least partly an assurance, some kind of a certainty that there is something else beyond this kind of death of the physical body, and of course the many kinds of deaths that we experience during our lifetimes. I say when that starts to germinate in one, one has then towards work, towards oneself, a different kind of attitude. And then it is possible to work together, because one realizes that each

person has the same kind of problems. And when I mention it now I mean by that that it has not reached any particular level among us as yet. Life must be different because of your contact with work. And not so much the contact but the result of working on yourself. And that working on yourself must have a result on yourself. And yourself must be changed. And yourself must gain understanding^{that} and appreciation of anyone else who is trying to work. And/then gradually the usual kind of states of ordinary activities in life start to fall away gradually, and that your accent is replaced in something a little bit more permanent, or at least more essential. And (that the way in which one spends one's time has to be scrutinized time and time again...is it worthwhile, should I do it or shouldn't I Relationships with people count, because ~~there is~~ where you test yourself; there is where you find out what you are and you find out what they are. And it is with them not a certain kind of business as usual. There have to be certain changes so that when you are with others you remind them, and/^{that}they remind you, and that there is something that even if it grows mechanically in a certain direction you must stop it, and you must be much stronger, you must not allow it, you must not allow certain things to happen, and you must not allow certain thoughts to take over. Something in you ~~must~~ has to be much and much stronger to recognize what is in that sense right and what is wrong. And ~~that~~ you have that kind of a strength then to own up to yourself, and to tell others.

You see, you talk too much. You don't keep things to yourself. I sit of course in a little bit of a central place and it is quite logical that I receive from different people different impressions, different relating of that what they have experienced with other^{out} of the people, and although they are not always entirely truthfull,/~~the~~ totality of all the kind of information that I get I can reconstruct certain things, and knowing a little bit psychologically about the different people who play a part in that little bit of a drama, I can then more or less come to a reasonable conclusion, and it is on that conclusion that I say you talk much too much. You associate much too much in an ordinary sense. If you wish to build up a real friendship it has to be on the basis of a recognition of work.

It has to be on the basis of knowing that work exists between you or a few of you when you get together; that you are not carrying on in ^{exactly} the same way as usual as you do in ordinary life...that there is something introduced in any kind of relationship which has value, and you must respect of each other. It is not the same thing as usual. it is quite different among people of this group. And this I must insist on, because it starts to hurt...it starts to hurt activity of the group, it starts to hurt other kind of relationships. There are going to be certain little schisms that already start...siding with one, siding with another...ultimately it reaches me. And it destroys. These kind of things have gone on, and it is not right and I don't want it. And that is why I say it. Because you have to realize that I ~~want~~ will not make any bones about it, and I will tell you exactly what I wish to say, and I will not hesitate one moment if it will hurt someone in their own little smugness. If it is for me the truth I will always say it and stand up for it, because I have devoted that part of my life to honesty. You must now realize what I am talking about, and each person must know if they in one way or another have failed, and it is now up to them to change that, and to correct their ways regarding other people. Whenever anyone talks with me it remains a secret. I am for you all a different kind of a person. I am not on your level. I am someone who does know a little more...I admit, a little, but in any event different. And also, when I tell you things, it is between you and me, and it is not to be repeated, even if you don't understand it. If you don't know, and wish to know, you can ask again. There is enough openness, I am accessible. I don't want gossip to go around. I don't want to hear it third, fourth person removed. I am not interested in interpretations of certain things. I am interested in exactness among us regarding work, and regarding relations and if necessary descriptions of people to the extent that they represent certain types which perhaps sometimes they cannot undo, and in accordance with which they have to live. And also that they might have certain tasks to fulfill which may sometimes be a little bit difficult, but when I have given it, or when I am responsible for it, and I try to take in accordance with what I think is right for you, what you can do, then I expect either that you do it, or if you don't do it, you tell me. But don't go and try to find information from other people. Usually they won't know.

I say it sharply like this because I am hurt by it. Because I foresee that unless you are now straightening out these things while I am still alive, that is going to play havoc with you when I after I have dead, died. And there is nothing going to remain of the attempts that we have made and honestly there have made. many of us have tried to work, and you know that, and will continued^d to try to work. And that must not be disturbed because that has to do with Gurdjieff, and that has to do with something that for me at least is sacred. I don't want to have it degraded. And as long as I am still alive and I hear about it, thank God then at least we can straighten it out. I want you whenever you talk about work to talk exactly, the way you understand it, and if you don't understand it find out. I don't want any misinterpretation, I don't want any discussion of anything that you don't understand as far as I am concerned you can ask me...what is this, what is that...I will tell you. But there is, as I say, much too much little talk. For various reasons, sure, I know. But they don't amount to anything. If you work you will be friends. If you work you will not have constantly questions. You will know what is involved. And on the basis of that, you then can arrange your life. And your behavior has to be among all of you...different. Not petty, not giving in to this, that or the other because you happen to be that way, and before you ever knew anything about work you were behaving like that. It is not the same. Work means a different kind of a viewpoint with which you now must work and try to understand it, and from then on your life has to be in a different kind of a posture as it were. And that what you do and you think and you feel must belong as much as you possibly could make it to a certain field of consciousness. That's the obligation you have. If you don't understand it, you can ask. If you do understand it, then behave in accordance with it. I want to tell you that the danger signs are there. There is a little division here and there...not only based on a little superficial opinion...no, a little deeper. Sometimes a little hysterical. Sometimes quite nonsensical without any rhyme or reason. It is not right. The same thing applies in your relationships with each other.

Also when it has to do with different kind of relationships that perhaps are established and re-established, ~~and~~ or redone and overdone, and so forth. I mean friendship and 'sex and living together, loving each other and all the rest, everything that goes with it. That has to change. It is not the same kind of a thing as before. You must know this. That in that kind of a relationship it is ~~not~~ ^{and} the same any more. If you value work you have to do something. At times you have to be much stronger than you are. You don't resist things. You just think it is the same kind of a thing as usual. Last Tuesday I said something about the value of work in a Tuesday group... what I expect, I expect work from you. Because that is the only thing that is going to last. Not anything that stays a little bit in your mind or a little bit in your feeling center. No, the activity of that what is behavior, that what really means that you are in earnest, with a wish to understand and to find out what is your life worth. And particular in relationship towards other people. And do away once and for all with criticism. When you don't understand each other than you have no right as yet to criticize unless you know what the motivations are of the different people. That applies to all of us and it applies also in relation to me. What do you know about me? Why I do what I do? I have a purpose in mind. In the variety of the different things that we are doing now. I have told you that this year is going to be a year of activity. And we are doing something so far. We will do a little more every time that we can...we will add to that. And you have to take my word for that, because in that respect I remain honest. I do not make that kind of mistake...I may not know everything, but at least I am sincere. And even if you don't understand anything of what I say, even then you say - he does it, I have trust in him. If you lose trust in me you may as well go home. And it is not something that demand, that I can demand...either you have it or you don't. And if you don't have it, all right. I've said many times, what difference will it make to me. So don't think for one moment that you are helping me that way. Because if it isn't you it's someone else. If it isn't the group here it's somewhere else. If my life is dedicated to that I can find it. Don't worry for one moment. It is you I'm talking about. Your attitude among each other and your attitude towards me

to a certain extent. And whatever you can now digest of that and whatever you can make fit and whatever you can understand of what I say...use it. Use it when you are by yourself, when you are quiet and you understand the simplicity of it, and then maybe, there will be a change of some kind, a change of a recognition, a change where you see each other and you say -ah, there is someone, he or she also wishes, wishes to work like I wish to work, for the sake of myself, for the sake of themselves, for the glory of God if you like...for His Endlessness. So that something can then flow over into one so that one, because of that, could become holy .

The aim is high, I know. Why shouldn't it be? Don't expect to reach it tomorrow. But remember, in whatever ~~kind of~~ activity you do, that you have that kind of a responsibility.

I have to say it...I hope you don't mind it. I'm not taking anything away from ^{it} ~~you~~, and I am not denying anything that I have said so far but just now making this little statement. I hope ~~that~~ you understand it. I'll say it stronger...either you understand it or you don't work at all. And if you don't understand what I am talking about you don't belong to this group.

Now we'll play.

Frances is Terry going to look at that piano tomorrow, do you think?

Frances: I believe so, she told me yesterday she was.
(more, unclear)

I want to talk to you about something that I am sure you will understand but you may not entirely agree with it. And still I think I ought to bring it/~~up~~^{up} because I do bring it up every once in a while, and whatever is the result is not always satisfactory. It has to do with money. But it also has to do with the maintenance of ideas as you now understand them, and what we to some extent try to represent as a group. And it is for that that I think that sometimes you remember we've sent a letter around every once in a while with a little bit of a response signed by those people who really meant quite well and then usually nothing happens or not enough happens. We have talked over the years of establishing some kind of a fund so that when people could contribute to that it would assure me of a bit more certainty of having an income on which I could count, instead of having all the time to go every month through a certain preliminary and almost discouraging this and that and the other to add it and so forth... we have talked about it many times and it is not as yet solved. Much of my time is still considering this or something else in order to please perhaps, or to find out what can or cannot (?) These things I don't want really to be concerned with. Now, it has to be solved. I say this because I have an aim, and I would like to follow it up. And I would like to follow it up in the best conditions and logically it is here where the emphasis of that particular aim is as a result of having known Gurdjieff and being interested in the ideas and propagating them and in some way or other help to try to maintain them in a correct way. For that of course, ~~as you know~~^{as you know} retired from ordinary business, I have time to do that, and of course I wanted to do that, because it is an aim that I want to pursue. At the same time, if I didn't do that I would have other avenues open for myself in order to earn money and in order to live. That I've given up entirely. I used to play a little bit two against the other, every once in a while a little consulting here and there

for some kind of a company in the particular field in which I have a little bit of knowledge, and I have given it up in order to devote all the time to this. Now there are expenses connected with it which again are logically understood. They belong to every once in a while going to the West coast, trying to find out if it is possible to spread the ideas a little bit wider, contact with them, every once in a while of course sending tapes, having to take care of the expenses in connection with the index, expenses in connection with the piano, with movements, or with whatever activity we do, whatever we make, material that is necessary sometimes/^{of course,}..you understand all this. And I don't want to repeat it. I have very little time. I feel that time is, I would say, getting short. I very seldom think about that because I don't want to ~~xxxx~~ consider that possibility for myself because it doesn't matter to me. But as long as I keep on breathing I want to use the time that I have to the best of my knowledge, in the most efficient way. As you know I want to write this Firefly. Well, ~~xxxxxxkxkx~~ there are certain things in the tapes, certain transcriptions that we have made...a great deal is not transcribed, it goes ~~wayk~~ after week, 4 or 5 meetings sometimes.^{week.}each/ There it is, this material. Some of you listen to it...I sometimes cannot listen to it because I haven't even the time for listening again and again what I've said and I don't want to say ^{that} that/what I'm saying is so, so much worth while, but it is worth while for me to try to use it if I possibly can in writing something that I hope would fill a need and which at the present time which need is not filled in my opinion. There is no book, really, except the Oragian Version which is a little bit out of date, which describes work, which describes the function of tasks, which describes a little bit the relationship where work belongs in connection with other kinds of religions or systems, and I feel that, partly as an introduction

and partly (really) as some kind of a guide, it is necessary for me, at least I believe it is necessary, that I try to, to do that. I have not much time for it. I would like to have certain tapes transcribed but it costs too much. To be dependant on some of you who do it of course is fine but it is also slow. I have not enough money as it were, to spread around. In the summer I intend to go over to the West coast. Well, what happens to you? Should I insist that during such a time that I am not here that you continue to pay? I have in mind that I will be also on the coast a little later in the year simply move over there and spend 4 or 5 weeks. Also in the meantime you might say you are deprived of my presence whatever that may mean, and money should or should not go on and it is not entirely fair that I ask you for money if I am not there and you have to do or as a substitute with, with some tapes. You see it is a problem that bothers me and I think about it...how to do it the best. If I take part of my time and go into commercial work of course I can earn money, but it takes it away again from what I want to do and my day has to be divided in such a way that I use the time and energy most efficiently. So many times we have talked about setting up some kind of a fund to which then people could contribute regularly and establish, which could even be managed by someone if necessary, it doesn't matter. But the thing is this you see that already with a little bit of ^{solidarity} ~~solidarity~~ feeling that there is among us there is also very little of that kind of wish to help financially. This is now purely financial...I'm not talking about the attempts that we make to help me to drive the car, maybe, or to, to type a little bit...I'm now talking about money. About money out of your pockets, which you earn in the sweat of your brow, I admit, it is not easy, because you have

your own expenses. When there is the rent to pay, pledges...it is like pulling teeth. It is not right yet. Children, I assure you it is not right. Because you don't know the value of giving. If you could give, you would be a different person, and you would be open for many more possibilities in work. Now if you don't believe that you try it, and you will see then how your life is going to be changed, because you then assist in something to help maintain it, and it costs you something. I know what I am talking about...I spent the last franc or dollar or cent with Gurdjieff...completely empty, to start again, in order to make him, to make him to give it as an opportunity for him to continue to live...he was not rich. And he spent the money wherever it had to go. You can say, yes, creating a vacuum...you do it. You find out what you have in the bank and give it away and see what you do the next week. And it is logical perhaps you do that. You hang on to it. You think about your vacation, you want to have a little trip...all right, I understand that. You want to buy a book...you want to refurnish your apartment, you want to do this and that, something to be given for your friends, or your family...all right. What is it that you do for work? Really. I am not counting the difficulties that you even might have in contributing regularly \$15 dollars a month...it is really so little when you come down to it. On the other hand what is there? I open my life for you. Every time nothing is too much, and you know it. And here we sit, and I play for you, and we talk together. What is there in you...I go to Boston...for what? to help them. When I go to the West coast it is not vacation for me. It means day after day, afternoon, evening, morning...to talk, talk, talk. Wednesday, we have lunch. Evening, again, a group. We will add now, movements. I will conduct them,

because that is the only way I can do something I believe in a certain way that I know. Also it takes time. And where has it, does it have to come from? From me. Good. I sit and I do as well as I can. But you don't realize as yet...you don't help me.

Now I want to tell that to you. A few of us, and one person in particular, George Mobey has written a letter. I don't think a letter will do it. You read it and there it is. We have done it several times. These kind of things have to be done in discussion with each other, with a little lunch, or a cup of coffee and said, for God's sake, what are you doing? Keep him going. I asked Orage, What can I do for Gurdjieff? and he looked at me and said, Give him money. He said, so he can write Beelzebub. I have told you this before, I'm not in the same position. I'm not Gurdjieff, I know it. But the best thing you can have as far as Gurdjieff is concerned happens to be me at the present time. And this you must realize. Because you will not get Gurdjieff, I would almost say, anywhere else. This I know for sure. And if you wish it, then, you must understand what is to be put on the other side of the scale. I am on one side...we are, with work, with opportunities, with all kind of wishing to do the right thing, and we are honest, and serious. Really. And on the other side of the scale there has to be some dollars. Gurdjieff came to New York, to America, to shear sheep. And it sounded terrible. And that was it. Because that was the only time, and the only way such people could put in a little appreciation for what he then was laboring under, and I assure you, he went, during that time, when he wrote Beelzebub through times of poverty. I know it, I was there part of them, those periods. I know also how he suffered. But he wanted

to do that because you see, before, in 1922, he was going back and forth to Paris maintaining his own business in order to keep Prioure going. Then he gave that up after his accident, and then he had to write. And all during the years since 1924 to 32 he wrote day after day...night, morning, noon...it didn't matter, he kept at it. And we, thank God, in America, we understood it a little bit, and we understood it because Orage - he helped us to understand it. And we helped, we supplied. Most of that money came from us. And that is why Gurdjieff had towards the people in America a certain obligation. If you read the third series you know that. Well, that was what happened during that time. That did not come, I am sorry to say, from Ouspensky. It came from us, from our, our perspiration. From our, our division of that what we earned. Jokingly, sometimes it was 9%, And so you have to revise now, a little bit, your budget. So much for this, so much for that. And there has to be some money for the maintenance of the ideas of Gurdjieff. And I say it now so definitely and so clearly so that there is not going to be any misunderstanding. I devote all my time to it...of course, I wish. All I mean is I wish you to devote some of it to whatever you can. And for me, not to ask all the time, or to make excuses, or to say this or that, it's all right, and so forth. Think a little bit. Plan a little bit. Do a little bit. Go without a lunch, go without a theater, go without some drinks, just, go without a book, or a theater. Borrow something. Why not? What's the matter? If you want a car, you can borrow it, and pay back. Why not, why not? Borrow some money, in order to enable...I don't care about your love, really, when you tell me you love me. That doesn't mean anything. I believe you, of course, I know.

I know you love me. There is affection, surely. Respect me also, I know that. And to some extent you trust me. But you see that is not as yet what I mean. There was once a time I worked with someone. As a so-called partner. He was interested in work. He died already. He was a very interesting kind of a man. And there was no money, and we had an idea. It was an idea that had to do with social credit. Instigated you might say by Orage. All right. Or by Duncan. But in any event we tried it and we had the so-called National Credit Association with offices at 103 Park Ave. And he and I were the mainstay of that. He did the typing, I did the kind of writing, or corresponding. There was no money, and whenever there came in two or three dollars he got one, I got the other. That was work together. That mean't for us really an understanding of knowing it went for a definite purpose, and we had an aim and we never forgot it. In our poverty, we never forgot it. That was really, at that time, working together. This is what I mean by that kind of solidarity. Where are you all? What are you doing? To think for one moment that when you pay a little bit on a monthly basis...that is all? That kind of material that we talk about? Which places objectivity in a certain way in relation to your life? The different times that I happen to answer to ~~XXXXXX~~ a telephone because so and so and this and that has happened and what shall I do? And that I arrange to be free in order to see you and listen. And to sit quietly and listen. And then to try to give you the best of advice that I can give, with my little brains, for whatever they are ~~XXXXXX~~...they're not so stupid. And I give it. Day after day I give it. And I go to bed late in order to listen to some tapes. And I get up early, and I take it out of my, let's say, my hide.

And when it is necessary to do certain things, there we go, in Brewster. So tomorrow I prepare for Sunday. Over 40 people again. You think it is easy to do these kind of things? Don't you think that needs a little bit of an arrangement? ^AThoughts of what to do, to see that it can really work? You don't have to compare yourself with me, I don't, I don't mean that. You don't have to be like me. Not at all. But you have to find out for yourself what are you engaged in? What are you willing to do? Where do you belong? To what? To his endlessness? To Beelzebub? Trying to imitate Hassein, to grow? Trying to understand what is meant by your life, your place, your relation with different people? Where will you get, where will you get this kind of knowledge? I know it. You go to a psychologist or a psychiatrist, you go get some shock treatments, you go to some kind of a well-meaning doctor. You won't get it, I know. It is not easy. It is not so easily given on a platter so that you can take it, I know also that. Sometimes it's a little enigmatic--not so easy to digest. And sometimes I say you have to work. Because that's the only way by which you can maintain yourself. But it is there. And it is there in its full glory--all the different things related to each other, chewed, almost, for you, so that I can put it down in nice, clear concepts for you to listen to. And at times then you can go home and say, yes, yes, that was wonderful, ah, that meeting! Ah, yes, such examples! What tasks! I don't give a god damn. Sometimes I look at those tapes, and the tapes

of music, Close to a thousand now, of each. Each tape, half an hour. On the music, maybe three-quarters, sometimes an ~~hour~~ and a half to two hours on a regular meeting. Full of words, words, words---a lot of them, I know. And maybe sometimes a little repetitious. Do you know that every word of it could be publishes if I wished? And I could make a tremendous amount of money if I wished. If I wanted to have that kind of publicity, and if I wanted to commercialize myself. But that I don't, because I have a certain integrity.

It is work that we have together, gathered together, in which you have helped, of course, I acknowledge it. And that maybe all of us can maintain. ^{And} That is why I talk about it. To help to wake you up to that kind of a fact. Why are you, what are you doing to help me in that particular kind of . I loved Gurdjieff And I understand what the meaning can be of work. I have tried to tell it to you, every once in a while. And sometimes even you might say I got a little emotional about it, because it really touches me, and it comes from a place which is absolutely pure. I have no , I have no other aim. I have no vanity whatsoever. But I have a certain form of truth, and on that basis I tell this. And on that basis I am willing to share that what ^{growing} makes me going, and keeps me alive, and for which I live. And which I believe in, and which I think is worth while, not even from this earth's standpoint, but as a possibility of maintaining oneself in life totally, as perhaps a cosmological fact, or something that belongs to God. So I am quite clear about it now, and you know it, you know what I mean. And now you think, you see what you wish to do. Talk to a few people. Make a little bit of a group or some kind of a committee which gets together and talks

about it and makes plans, and then let them talk to each person individually. As I say, a letter won't do it. You won't read it, maybe, and you'll put it next to your budget. A little talk, and sometimes putting the pin on your nose. Really. Like Gurdjieff many times did with us. And it was not for Gurdjieff's sake--it was for the sake of giving us, and we have that; All and Everything. Or Remarkable Men. Or Music. Or movements. Do you think that that man needed to do that? He only needed it because there was a conscience in him, and that required it, and that became his life. ~~We did~~

We didn't drink for the first time, now we drink for both. It comes all out of the same kind of a barrel, and it all belongs together because if you have that kind of an understanding of helping to maintain you will then in relation to each other be different. Then you will belong together, and you will forget all kind of nonsense and criticism, little bits of gossip and so forth... One aim, to go ahead so that we really can work together and sometime maybe, we might have a soul. To your work.

You remember that task of the flower...to look at it, and to see the potentiality. And, that is you. A property of flowers usually...I call it sometimes heliocentric. It is heliotropic, really Bending towards the sun. This happens in a one-centered plant. With what does it turn to the sun, and why does it want to receive from the sun something, for it's life, a little chlorophyll, changing carbon dioxide into oxygen under the influence of the sun, that it turns it's head towards it, ~~that~~ to want to be cherished by it? Is it chemical? What is this attraction? Is it life wishing to go out towards something higher than itself? What is it in us when we look at a flower and we see the potentiality. And this

changing then into a striving. What is this striving for? does it need? You must ask yourself these questions time and time again. Do I need it? Do I need work? Do I need this difficulty? Do I need it for my life? What do I experience when I have it, what is it in me that really, at that time, craves it? What is it that at that time makes my emotions quiet? What is it that I then, when I feel that such emotions are in turmoil, that then the thought of that kind of sacredness gives me peace.

You must have that each day at least once. It doesn't matter at what time, early in the morning if you like. In the midst of your activity at noon, during the day, in the evening when you are tired. Sometimes it is right in the morning because you have a certain freedom. In the evening it may be right because your body is occupied and doesn't have so much to say. In the midst of activity, as if, from a city, you go into Church and there it is quiet. You close out noise, and then you seek, yourself, your God, your consciousness. You seek to find out if there isn't potentiality of

You wish, you pray, you come to yourself. You sit, quietly, let the day go by, let the thoughts go by, let the people go by...you remain. Something in you is there, stronger, firmer, constantly there with you. That you wish, that you want to remember. That is yourself. That is

. More ethereal than ether, that self, am I. I am. I say once, at least, each day. Each day of your life. Don't forget. Because then it will be more than just once. When you don't forget you will want to make it twice, maybe, three times. One for each center. That will give you unity. It will give you the possibility, regardless of whatever you may suffer, that you are with yourself on that kind of a basis.

You come to yourself. You are then, at that time, one. At that time you can pray. At that time you don't have to pray; ^{because} you are then, your God. Not all God, don't make a mistake. It is pretentious to say that. Within one's own little limit, within one's own little atmosphere, little world, even with one's own little bit of consciousness, a little bit of conscience, still in the unity that is His Endlessness. ^{To} With that you pray, then, with that you are. To that, we drink. For this weekend. May you remember.